

Christian Education

MAGAZINE

March-April 1948



Conference Board of Ministerial Training Representatives and Deans of Pastors' Schools who attended the Lectures, "*The Christian Faith and Secularism*," at Evanston, Illinois, November 24-27, 1947.

Ministerial Training Number

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AN ADEQUATELY TRAINED MINISTRY—*Harold A. Bosley*

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KEEPING ONE'S SELF INTELLECTUALLY FIT—*Bishop Paul B. Kern*

Characterizing the college and the seminary as "only the porch to the larger house of learning," Bishop Kern points out the need for further training and tells of the opportunities Methodism offers its ministers for continuing growth and development. "There is no excuse," he says, "for a preacher not keeping himself alert with an expanding mind and a widening range of interests."

SOME POST SEMINARY VENTURES IN COOPERATION—*J. E. Shewbert*

After nearly fifteen years out of seminary, Mr. Shewbert looks back to evaluate some cooperative projects in which he had a part during his first years as a member of an annual conference.

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How are visiting speakers received and treated when they come to fill the pulpit in your church? Considerations of brotherhood and public relations unite to suggest that such speakers, eg. Methodist college representatives, merit the utmost in thoughtful courtesy.

THE MINISTER AND HIS READING—*Book Reviews*

SPECIAL DEPARTMENTS

CHRISTIAN EDUCATION MAGAZINE

BOYD M. McKEOWN, *Editor*

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Number 2

Momentous Hour for Ministers

IF tempestuous seas challenge the capable and courageous seamen, then these times in a tumultuous world should challenge capable and courageous youth who hear the inquiry from the inner altars of the spirit. "Who will go for me?"

These desperate days present the able, consecrated and courageous youth of our Church with the greatest Christian opportunities since Paul's day. The failure of other faiths and philosophies has left a tense world in a more receptive mood for the message of Christ than we have ever known. Every land, including Russia, I believe, has spiritual yearnings that only the teachings and practices of Jesus Christ can supply. Our growing Church in America is establishing many new churches to be supplied with able ministerial leadership, while multitudes in every land are calling "come over and help us."

Nine thousand young ministers, not to speak of other full-time Christian workers, will be needed in America within the next four years, to man the newly organized churches and to fill the vacancies from death and retirement of active ministers and to fill the charges now cared for by supply pastors.

THE urgent need is not for numbers alone. But for the most capable, the best trained and the most consecrated youth that the Methodist Church can produce. An age of science and technology in an intimate world neighborhood must have the leadership of the keenest minds, the best balanced personalities and the most consecrated spirits. No other can bring the divergent, frustrated and selfish people of the world into a peaceful fellowship. Only Christian people can live for a creative fellowship in "one world."

Little minds or biased spirits cannot measure up to the task of the prophetic and adventurous ministry of the next hundred years. For the Kingdoms of this world must become the Kingdoms of our Lord. This challenge to the youth of Methodism, and of all Protestantism, is urgent. Many are responding to the challenge of pastors and to the appeals of District, Annual and National Youth Conferences. Only the best of youth can qualify for the tasks of these days in the Church universal. I believe that as the great needs are made known in the Church the nine thousand Methodist youth sought for the ministry by 1954 will be found.

J. RICHARD SPANN

Recruiting Heralds of God

By WALLACE FRIDY

Pastor, Bethel Methodist Church, Spartanburg, S. C.

ONE of the greatest and most needful tasks in Methodism today is securing and training an adequate Ministry for tomorrow. Wherever one goes, the need is pressing and the call for new recruits is urgent. The time has come, if the rising tide of secularism and paganism is to be stemmed, when the Church must stimulate a response from her youth, whom God would have as His Ministers.

The need was characteristically expressed by one District Superintendent recently, when he said, "I will need at least six new men this Fall," and by another when he declared, "Unless our Church gets down to business on this matter of ministerial supply, we are soon going to find ourselves in an impossible situation."

To Serve the Present Age

TO hold our present lines, calls for more men than are now volunteering and to make advances commensurate with the growth in population and of new communities, demands that the church, acting as an instrument of God, sound forth the challenge of a "Call to the Ministry." In the United States in 1940, there were 35,125,000 families and today 39,462,000 families. It has been estimated that by 1950, there will be 41,180,000 families.

With more people and more communities, there must be more ministers. Certainly, God has His eyes upon many of our finest youth and expects His church to present to them, the claims of this sacred calling.

To meet this urgent need, Bishop Clare Purcell in his Charlotte area has inaugurated a unique "Conference on the Call to the Ministry"



Rev. Wallace Fridy

which has met wide acclaim. In March of 1947, 288 young men assembled in Salisbury, North Carolina, and the following October, 186 met in Columbia, South Carolina, to consider the call to the Christian Ministry.

As stated in the program, "this Conference for young men interested in the Christian Ministry or some other type of full-time Christian service in The Methodist Church, is designed to help young men interpret God's call." Bishop Purcell, in reflecting upon the value of these Conferences says, "I am sure that this long-range approach is the only solution to the problem of ministerial supply. I hope we can continue these Conferences. Our youth are responsive if we will present the challenge to them."

No Pressure

THOSE who came were carefully selected by their pastors



A thought-provoking message speaks to passers-by from a setting of beauty on the campus of Garrett Biblical Institute, Evanston, Illinois.

and from the start, the Conference had their interest. There were no pledges to sign and no commitments were asked for. The boys were as someone said, "just exposed to a call to the Ministry." They were not even urged to preach, but were confronted with the work of the Minister—his joys and his sorrows, with the reality and authenticity of the call, with the training needed, and above all, with an exposure to the radiant enthusiasm of those who found such joy in being Ministers of Jesus Christ.

The program of each Conference opened on a Saturday morning with an address by Dr. Gilbert T. Rowe of Duke University on "The Call to Preach." In the Columbia Conference, this was followed in the afternoon by an address by Dr. Mack B. Stokes, of Candler School of Theology, Emory University, on "Preparation for the Ministry." Immediately after, "The Highway in the Methodist Ministry" was pre-

sented by Dr. J. Richard Spann, Educational Director of the Commission on Ministerial Training of The Methodist Church.

Of course, these addresses raised questions in many minds and wisely an open forum followed. Inquiries concerning the call, steps in being licensed, educational requirements, the value of seminary training, the conference course of study were made.

In the evening, a banquet was held at which time, Bishop Edwin Holt Hughes spoke in glowing terms of "The Romance of the Ministry." On Sunday, following Holy Communion, Bishop Hughes preached the Conference sermon.

Some Evaluations

NOW, in retrospect, what are some values of such a conference? A District Superintendent quotes the comments of two delegates who have reached different decisions as to their life work. Said one, "I am not going to preach, but I wouldn't have missed this meeting for anything in the world. You know the Church needs intelligent leaders among its laymen, and that's where I want to come in, and this meeting has given me a more exalted view of the Church, of what it can and should mean to its members. I am going away feeling that I belong to the greatest organization in the world."

Said the other, I have thought a good deal about entering the ministry, but didn't know. Now I do. I just wish that I was through school so that I could go into it tomorrow. This meeting was just what I needed for I had not talked to anyone about what I felt, and this meeting just seemed to have been planned for my case." Then he added, "I wish we could have one like this every year."

A Minister present said afterwards, "How I wish there had been such a Conference when I came along." Dr. J. Richard Spann says, "I count these Conferences on The Call to the Ministry one of the most effective approaches in challenging the most capable young men to the call to preach. Your program is being followed by a number of other conferences with my approval. This indicates that all of us feel that you put content and effectiveness into your presentation."

Many of us believe that we have here one of the best of the many avenues of approach to recruiting those whom God would have as His ministers. Young men who are thinking seriously about this glorious calling and others who should be confronted with it, need to gain new vistas and insights which will help them to make intelligent decisions. The Church can ill afford to be niggardly in its task of enlistment; it must marshal into its ranks, all those whom God has called.

* * *

Washington Seminar

One of our most significant pieces of post seminary ministerial training is the seminar held each spring in Washington, D. C., under the joint auspices of American University and the Commission on Ministerial Training of The Methodist Church. These seminars, limited as to size, in order that the utmost in group participation may be encouraged, annually bring together a group of one hundred selected ministers who, for three days, listen to and discuss with various of our nation's leaders matters of national policy and concern. Major attention always centers on the impact of Christian teachings on government and on American life.

Plans for the 1948 seminar, which will be the fourth of these meetings, are nearing completion and according to Dr. J. Richard Spann, Educational Director of the Commission on Ministerial Training, and President Paul Douglass, of American University, the program promises to be unusually rewarding. The basic question will be "How can the United States best perform its constructive obligation in terms of living with the rest of the world?" It will be considered with particular reference to the Near East, the Far East and Russia.

The program for the meeting, which is scheduled for April 13-15, has been arranged; outstanding leaders have been secured; invitation lists have been made up on a basis of annual conference representation; and letters of invitation have been sent to the one hundred persons who will comprise the 1948 seminar group.

* * *

Paul—the first missionary of Christianity—was an educated man, the greatest of his time. He would repel the attacks of pagan philosophy. He could crush the false systems that opposed his faith. He could hold his own in the cultural centers of the world. Thus he transmitted Christianity to all the succeeding ages. But for his trained intellect reinforcing his fervent heart, we might be pagans now.

All great missionaries have been trained men. They met the heathen religions in their own strongholds, and dethroned them. They have translated the Bible into all languages. They have erected and maintained mighty colleges. They have understood the culture of the peoples to whom they ministered. The Christian college—and no other—gives this type of leader to the Church.—*Stonewall Anderson*.

They Follow the Gleam—

By ALBERT P. SHIRKEY

Pastor, Travis Park Methodist Church, San Antonio, Texas

WE are thoroughly convinced that the call to the ministry, or to any other phase of full-time Christian service, goes back far beyond the years of the individual who has been called. While I was a seminary student, in one of our classes the question was asked, "How many of you came from Christian homes?" Almost all stated that theirs were Christian homes.

No doubt, this is a typical situation. Therefore, it cannot be emphasized too strongly that the Christian home has an important place in the nurturing of mind and spirit that later makes possible a response to the call of God for the dedication of life and time for others.

It must be remembered that nothing can substitute for living the Christian life in the home. The gospel walking in human flesh, in the person of one we love, makes an indelible impression upon life. What

young person has ever been able to get beyond the blessings said at meal time; or the lessons taught in hours of sorrow, tragedy, and death as they watched their own family meet them bravely and unafraid. Would we have more persons respond to the call of the ministry, or the mission field, or other places in full-time service? Then let us pray and work for more and better Christian homes.

Place of Decision

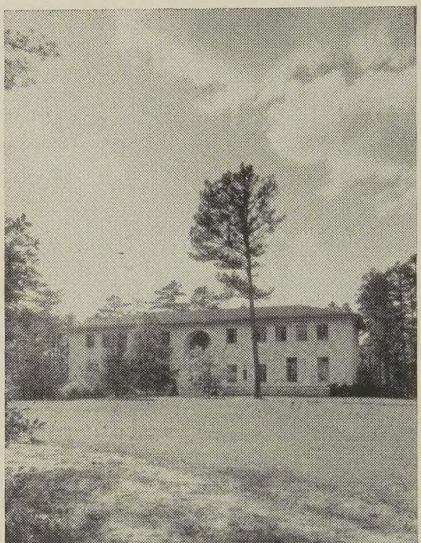
THE home is not the only institution that plays a significant part. We cannot overlook the place that the Church program occupies in preparing youth for this important challenge. We feel at Travis Park Church that the development of a well-rounded program of social life, instruction, recreation, social service, evangelism, and worship has had a significant part in bringing our own young people to the place of decision.

We have felt in the molding of our program that no longer can we think in terms of Christianity and life as if they were separate but, in all of the planned activities of the Church, the Christian way of life must be expressed and experienced. Thus, all of life becomes a part of the Christian adventure. What I am trying to say is this—that young people can be challenged through Christian activities as well as through Christian messages, with an appeal to life dedication.

Of course, the Church cannot afford to let young people deeply feel the need of responding without helping them to come to the point of a clear-cut decision. The spirit of the home, the program of the Church, and the high hours in youth assemblies should lead many young



Dr. A. P. Shirkey



Candler School of Theology, Emory University, Atlanta, Georgia.

persons to seek conferences with their ministers. If they do not, the minister should seek conferences with them that these impressions be not lost;—so that those who are called may have a favorable chance to respond.

Never has there rested upon parents, teachers, workers, and ministers a heavier responsibility than to-day. The fields are, indeed, white unto harvest, but the laborers are few. Through messages, planned programs, and personal effort, we must seek to win those who have the gifts and graces for the high calling of full-time Christian service.

I recall that on a Wednesday evening some years ago in another pastorate, when I could not be at the Prayer Service, I arranged for one of our young people to speak. My wife, who was present, said she felt that he was definitely called to preach. Later, when I sought him out for a conference, I found that since earliest childhood he had felt he should be a minister. He accepted

the challenge, went off to college, graduated with honors, was elected to Phi Beta Kappa, and is today one of the most useful ministers we have anywhere. We must seek out those who, we feel, are called of God to speak for Him. To neglect this duty is to lose many young persons for full-time work in the Church.

An Educational Task

WHAT other means can we use to interest young people in the ministry and the mission fields at home and abroad? One avenue, certainly, is the building of a library in the Church or Church School that will present the challenge of the Christian Way of life in the most forceful way possible. In every congregation there are those who would be more than willing to give the necessary means to make a good library possible. It must never be forgotten that it was while John Wesley was listening to a bit of devotional reading that the Aldersgate experience came.

Then, again, upon every Board of Christian Education rests the responsibility of selecting the finest persons available for the teaching ministry to youth. It would be impossible to over-exaggerate the importance of the inspiration gained from the teachings that are backed up by a good Christian life. Glowing words fresh from a burning heart in love with Christ have caused many young persons to "see new visions and dream new dreams." Churches that have neglected getting such persons for the teaching task have kept many youth from "following the gleam."

To my way of thinking, no calling offers such opportunities for all of the powers that one possesses as full-time Christian service. If there is an interest in education, here is an open field; if one has leanings



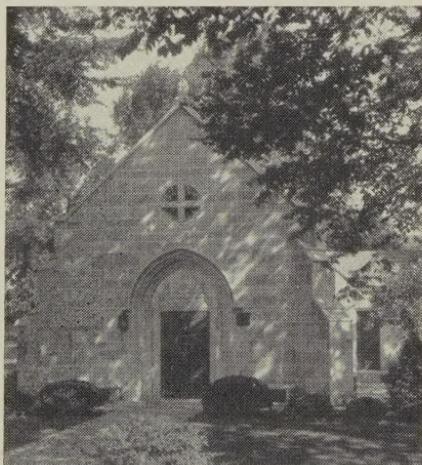
Travis Park Methodist Church, San Antonio, Texas, has 14 life service volunteers. They are shown above with the Conference Youth Director, the District Superintendent, the Conference Inter-Board Secretary, the Pastor (Dr. A. P. Shirkey, who is fourth from right in the front row), the Educational Director and the Associate Pastor. Immediately at Dr. Shirkey's left is his son, Albert Shirkey, Jr.

toward becoming a scholar, here is the place to serve; if one has executive ability, the Church will be able to use every bit of it; if the interest is evangelism, or social service, or whatever else catches the imagination and fires the will, there is an open door for every talent, and more!

No young person should ever accept the challenge to full-time Christian service unless he feels that he cannot stay out of it. The call must be imperative. The voice of the Master must ring true and clear. One will naturally ask, "Who is sufficient for these things?" The answer is, "None of us." But one thing is certain, the grace of the Lord Jesus Christ will be sufficient for our every need.

Whatever the road we are called to take, He will walk that road with us. Whatever the experience, He will be a part of it. We shall face each defeat and victory together and find ourselves every step of the

way lost in an indescribable fellowship, both human and divine. Blessed, indeed, is the young person called to full-time Christian service, and thrice blessed is the Church that presents the challenge, and helps in making possible the decision.



Howes Memorial Chapel, Garrett Biblical Institute, Evanston, Illinois.

Atmosphere Counts

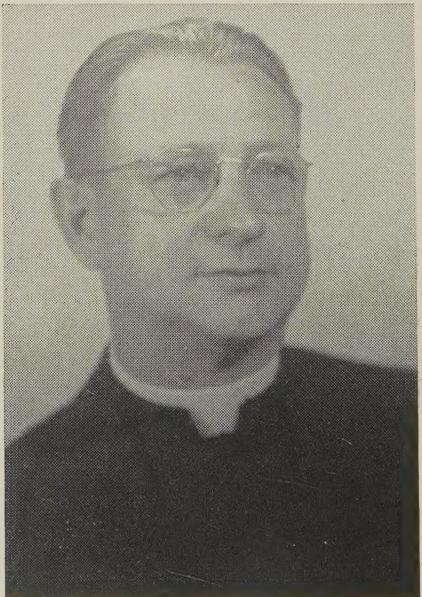
By S. PARIS BELL, JR.

*Pastor, Asbury Methodist Church, Charleston, West Virginia,
and Registrar, for the Conference Board of Ministerial Training*

THE Methodist Church needs one thousand new ministers a year for an indefinite period, according to a survey made recently for the Theological Schools, the Board of Education, and the Commission on Ministerial Training. This need was met in part last year by the West Virginia Conference with an enlistment of ninety-three prospective ministers. With a Conference quota of twenty-four, the district superintendents reported that they had actually licensed seventy-three persons. Some, who committed themselves to the ministry, have not yet been licensed.

They Heed the Call

THE Charleston District, under the direction of Dr. J. B. F. Yoak, Jr., led the Conference in the enlistment program with twenty-



Rev. S. Paris Bell, Jr.

nine commitments for full- and part-time ministerial service. Many of these young men and women are in college and seminary, and some are serving student pastorates.

Through the years The Methodist Church has believed in a divine call to preach. It has sought in those who would enter the ministry the "woe is me if I preach not the gospel." However, the church has clearly recognized that the call is varied, and that the ninety-three personal commitments in the conference were distinct and individual.

The church asks, with the *Discipline*, "Do you trust that you are inwardly moved by the Holy Spirit to take upon you the office of the ministry in the church of Christ?" but it leaves the call to his own interpretation. It is enough that, by whatever way possible, he be led to hear the call of God and to accept the ministry as his life's work.

Many of the calls were from the influence of the revival meeting. The sense of forgiveness clarified the divine unction to preach that same saving gospels to others. Some were persuaded by the personal touch of the minister or a friend. And still others, young men who served their country during the recent war, found the divine urge to preach in the conflict and strife of men, and the need of the world for the peaceful way of Christ.

Climate Counts

THE atmosphere of the local church is a determining factor in enlisting men for the ministry. The twenty-nine men from the Charleston District came from fifteen churches. The Boomer Church, with less than four hundred members, contributed six men to the

ministry—one is already in college in preparation for conference membership. Asbury Church, with a membership of over six hundred, has five candidates for the ministry, all of them in college and three serving student pastorate.

With a few more than four hundred members, Glen Ferris Church gives three men, all in college. Two are in seminary from Wesley Church, with a three hundred membership. And one church, with less than a hundred members, is represented by three ministerial candidates. St. Paul's has one in college and one in seminary. The nine other churches have one each.

It is apparent that the smaller churches produce almost all of the ministerial leadership in the district and conference. What atmosphere is created here to make this true is not easily discernible. One would suppose that the larger, better equipped churches would be best prepared to make an atmosphere, which in turn would assist in one's call to the ministry. Like Moses, perhaps one needs the hills and the sky to experience the burning bush.

The personal touch of the pastor is invaluable in enlisting others for the ministry. In a large measure, this is responsible for the ingathering in this district.

Guidance and Fellowship

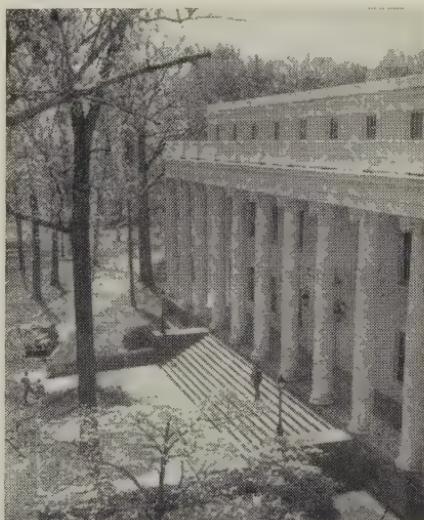
SOMETIMES before the fall conference of 1947, Dr. Yoak, superintendent of the district, decided to experiment a little and to invite all of the candidates for the ministry, licensed or not, to a fellowship dinner. He secured the co-operation of Rev. W. S. Overstreet, Executive Secretary of the Conference Board of Education, and Rev. S. Paris Bell, Jr., Registrar of the Board of Ministerial Training.

The meeting was scheduled at Asbury Methodist Church, Charles-

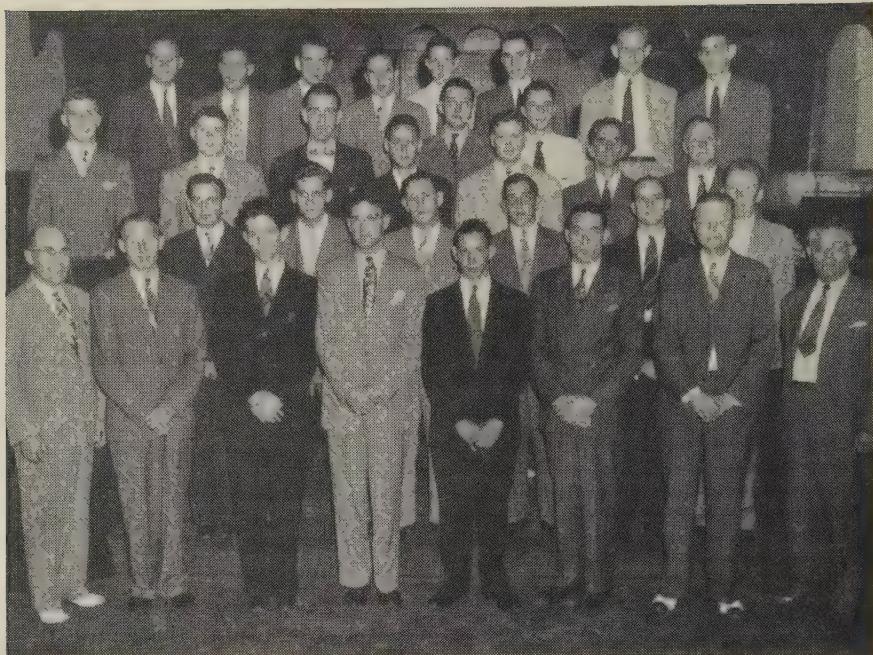
ton. After the fellowship dinner, the group, consisting of fifty young men and their pastors, entered into an informal discussion of the ministry.

Impromptu talks were made by Dr. Leonard Riggelman, President of Morris Harvey College; Rev. W. S. Overstreet; Dr. H. V. Wheeler, Superintendent of the Lewisburg District; Dr. A. Coleman Brown, Superintendent of the Central District and Conference Director of the Crusade for Christ; Rev. T. Conley Adams, Professor of Religion at Morris Harvey College; and Rev. S. Paris Bell, Jr. Everything was discussed from the call, through the preparation, to the work of the ministry.

Dr. Wheeler, representing the Conference Asbury Loan Fund, emphasized that loans and scholarships are available to all ministerial students who need financial assistance to continue in school. This fund has aided twenty-five students since its beginning in 1941. Loans are made on the basis that for every dollar



Rose Memorial Library at the center of Drew University's 125-acre campus in Madison, New Jersey.



Ministerial candidates, Charleston (W. Va.) District, with their District Superintendent, Dr. J. B. F. Yoak, Jr. (front row, extreme left), and Dr. A. Coleman Brown, Superintendent of the Central District and Director of the Crusade for Christ (extreme right).

paid on the principal, credit is given for one additional dollar if the student returns to this conference. The interest normally is four per cent, but in case the student does not return to the West Virginia Conference, the interest rate is six per cent and the principal must be paid in full.

Presenting the need for an educated ministry, Dr. Riggelman urged the men to continue until their college and seminary studies had been completed.

The meeting concluded with the filling in of a questionnaire, prepared by the district superintendent and with questions by the ministerial candidates.

Other district meetings are planned to nurture, encourage and direct the students in their preparation for the ministry. Early in De-

cember, Dr. Riggelman entertained the ministerial group at Morris Harvey College with a dinner, at which time Dr. Joseph Clare Hoffman, pastor of Christ Methodist Church, Charleston, addressed the group on the work of the minister, and student problems were raised and discussed.

Some time previous to the Charleston meeting, the Conference Board of Ministerial Training decided on a series of district assemblies to be held after Annual Conference. Dr. John E. Hanifan, Chairman of the Board, visited the northern districts and Rev. Mr. Bell met with the men of the southern districts. The younger supply pastors, who had satisfactory educational backgrounds, were encouraged to attend school, looking toward conference membership. The recent



Gilbert Hall, new dormitory for theological students, Candler School of Theology, Emory University, Atlanta, Georgia.

ruling of the Annual Conference, making it necessary for all candidates for license to preach to take the prescribed course of study at the school of ministerial training, held each summer at West Virginia Wesleyan College in Buckhannon, was emphasized. Another Annual Conference action establishing a minimum educational standard of high school graduation or its equivalent, for the supply preacher, was also discussed. The Board has a representative in each district, whose responsibility it is to assist the men with their studies and to act as counselor in general. The Board is alert in assisting students in securing loans, scholarships and student pastorates.

In a Conference the size of West Virginia, with 504 pastoral appointments, besides special appointments,

an annual minimum intake of ten men is required to offset the normal losses from retirement and death. At the present time there are a few retired men serving charges and almost two hundred supply preachers receiving annual appointments. Therefore, the matter of ministerial enlistment becomes not a conference hobby, but a thing vital and essential to its life and service.

To the all-important task of creating an atmosphere wherein a young man can hear the call to preach and answer it with full consecration and preparation, the Board of Ministerial Training and other Boards and individuals give themselves.

By the foolishness of preaching the world will be brought to the saving knowledge of Jesus Christ.

An Adequately Trained Ministry

By HAROLD A. BOSLEY

Dean, Duke University Divinity School

Basic Assumptions

THE proper function of divinity schools and theological seminaries is to provide an adequate training for the professional leaders of their religious tradition. For the Protestant Christian tradition this has come to mean ministers, religious educators, and missionaries.

Our schools assume, as they must, a number of things about the persons who present themselves for such training. *First*, we must assume the validity of the applicant's call to Christian service. While the training can be expected to nurture and enrich the ways in which the call can be made useful and effective, it cannot undertake to provide the call itself.

Second, we must assume that the candidate is a normal person, possessing ordinary physical, mental, social, and spiritual capacities. While handicapped persons can and do make wonderful contributions in every area of life and deserve the best of training, the plain fact is that people of ordinary capacities do the major share of the work.

Third, we must assume the will to learn, to work, to grow. After acknowledgment has been made to the overwhelming importance of the call, the schools must do everything in their power to train the mind, discipline the judgment, and create sound confidence in the person who would be a professional leader in the Christian tradition.

The most difficult sort of task can sometimes be stated quite simply. As an illustration, the task of the preacher can be described in five words: *Preach Christ to his day*. Two great areas of interest emerge at once from this statement of responsibility: *Jesus Christ*—the book



Dr. Harold A. Bosley

in which he is the central figure, the facts about his life and teachings, the tradition which has cherished him for thousands of years, the intimate personal knowledge that "in Him there is peace," the strong social consciousness that he is the leader of men on their pilgrimage toward the city of God; and *to his day and not to any other*—to the penetrating personal problems that "flesh is heir to" and that persist unchanged from one generation to another, to the social problems peculiar to his day as well as the permanent ones that must be faced and mastered.

More concretely, an adequate training for the ministry will be beamed to the specific form which the work of the church takes: worship, education, fellowship, and social criticism and reform.

Training for Pulpit Performance

I DO not see how anyone can doubt that the primary task of the church today is to be a center of worship. The confrontation of man by God as the supreme fact and factor in life and history is the foundation-experience upon which every other part of church life and work rests.

Since this is the specific aim of the worship services of the church, they constitute the setting in terms of which the minister will perform his most important work. Through effective conduct of the services, the administration of the sacrament, i.e., the perennial priestly functions of the ministry, he will both approach and lead others in their approach to God.

In the Protestant tradition, the sermon has assumed an importance unparalleled in any other religious tradition, and to it the minister should give undivided attention. No amount of efficiency in the conduct of even an impressive liturgy can hide or excuse a shoddy or superficial sermon. Ours is a "preaching ministry" and, to be adequate, any

course of training will keep this clearly in the mind of the minister.

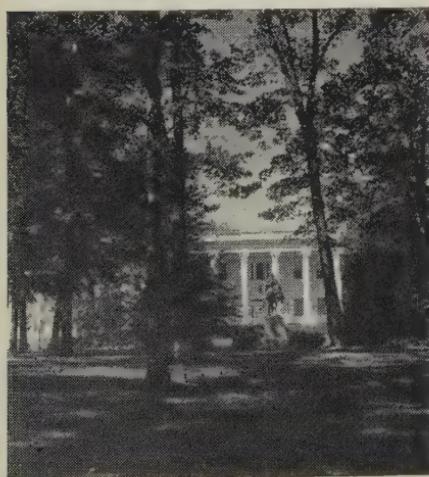
For Educational Leadership

EDUCATION is now widely accepted as an essential function in the church. For we stand in a long tradition which must be taught if its full force is to be felt in life. The Bible is no easy book either to read or understand. Some parts of it are crystal clear and others are so muddled that even the most astute scholarship has not been able to clarify them over two hundred years of hard work. *The Bible must be studied with every aid that Biblical scholarship can place at our disposal.* In no other way can it become the power for truth and righteousness it could be in the lives of thoughtful people today.

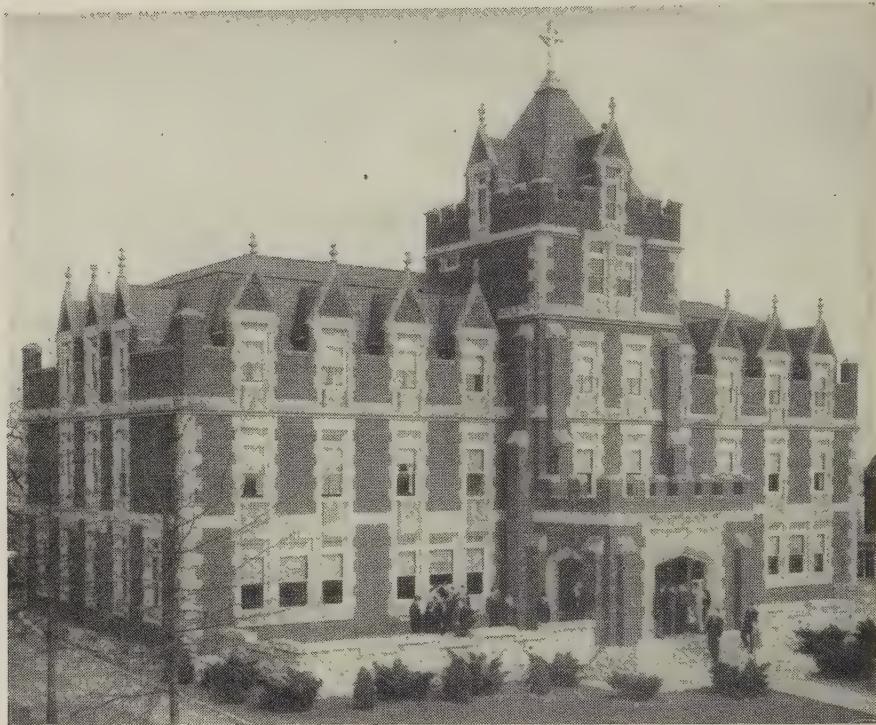
Obviously the minister must take the lead in this work. The training of teachers, the supervision of the church school, the exposition of the Bible in public as well as in personal discussion—these are tasks that are his because they are the church's. He will need the most careful kind of training under the most competent Biblical scholars of the day to be able to do it adequately.

But religious education cannot content itself with a study of the Bible, important as that is, or any other aspects of our rich religious heritage. It must study all problems that are agitating the common life of man. Which is to say, that every major issue in any age is a "must" subject for the educational program of a church that would serve that age.

Obviously, this means a discussion of controversial issues. But one who shrinks from this needs to be reminded that "Anything which deals with contemporary problems and is significant is *ipso facto* controversial."



Drew Theological Seminary
Asbury Statue and Mead Hall



Westminster Theological Seminary, Westminster, Maryland

sial."¹ There are just two ways to avoid controversial issues: stay away from contemporary problems, or say nothing significant about them! Since the first amounts to a declaration of the irrelevance of Christianity and the second to an admission of its insignificance, both, I take it, are closed to the church.

New methods in instruction are as necessary and as valuable as regular teaching techniques. Music, drama, radio, motion pictures—to name but a few—are essential additions to an adequate Christian educational program. How, when, and where to use these effectively is a part of the equipment of a well-trained minister.

¹ Statement made by Leo C. Rosten, Division of Information of National Defense Advisory Council, on a Round Table of the University of Chicago during the war.

For Counseling and Pastoral Care

FELLOWSHIP is another function of the church. Jesus's words to his followers "By this shall all men know that ye are my disciples, that ye love one another," sets the standard by which church life can measure its effectiveness. The fellowship sought by the church begins with simple acquaintance and friendship but goes far beyond into the deeper spiritual realm of seeing one another as children of God and brothers in his sight.

How to keep the fellowship of church people from being merely casual and perfunctory is a permanent problem of the Christian ministry. If any one sufficient answer to it had been discovered, it would be seized on by every minister in

Christendom today! Some churches have achieved a more satisfactory answer than others, to be sure, but an untraveled road stretches ahead of all before the church becomes the real "nucleus of brotherhood" it can be.

One phase of the fellowship of the church that rests upon the minister with peculiar urgency is that of pastoral care and personal counseling. Both loom large in any minister's day, and there are more and less effective ways of doing them. Here our divinity schools have been woefully deficient until almost yesterday. We did not recognize the fact that the more effective a preacher we help a man to become the more he will be sought by people in deep personal need. It is the unanimous testimony of ministers that good intentions, a brotherly spirit, and a genuine compassion, while essential to a minister's ap-

proach are, of themselves, wholly deficient equipment for personal counseling.

This gap can now be filled with some adequacy, thanks to the rapid strides being made in our understanding of the meaning and art of counseling. While a minister does not need the training of a psychiatrist he does need to know how to conduct a conference in such a manner that a needy person has confidence in him and gains new confidence in himself as the conference proceeds.

For Effective Social Action

THE church has not done her job so long as she stays or tries to stay inside her four walls. She must step, as a social entity, into the life of the community as a social critic and reformer. This has already been referred to in her duty as an effective educator. The church



The Graduate School of Religion at the University of Southern California has its headquarters in the Administration Building.

must seek to be the Christian conscience of the community as it wrestles with its problems, whether local or international in scope.

There can be no question about the legitimacy, nay the inescapability, of this task. Literally the only question that can be raised is how to do it most effectively! That this is a real question no churchman will deny. That there is no one right way to seek to understand and rectify injustice is quite obvious, yet despite our lack of assurance as to the infallibility of our techniques, the urgency of our calling requires that we try and keep on trying until the end is won.

An adequately trained ministry will be introduced both to the major social problems of the day and the accumulation of experience in trying to meet them. He will be encouraged to experiment with new ways by being taught the nature and meaning of social experimentation. He will have some awareness of both the power and weakness of the church as an instrument in social criticism and reform.

With good luck, the divinity school may be able to keep him humble enough to admit that his word is not as infallible as God's word and that his recommended way is not necessarily God's way! In any event, he must be trained to stand staunchly yet humbly for what he believes to be the will of God until the moving finger of experience points out the error in his judgment and of his way. Then he must be penitent enough to confess and faithful enough to try again!

If I should attempt a series of sentence-characterizations of an adequately trained minister, the following seem most adequate:

He will feel called of God to the ministry.

He will seek to walk intimately

and steadily with God in a life of rich personal devotion.

He will be a ready and careful student of the meaning of religion in the total life of mankind, and will seek to become conversant with every phase of his Judeo-Christian heritage.

He will seek to clarify, understand, and share the great convictions of that tradition.

He will feel impelled to share them with his hearers without fear or favor.

He will seek to be a minister of "the Coming Great Church" and treat his ministry in any particular branch of that church as a part of the larger whole.

He will encourage the members of his particular church to study, think, and live as followers of Jesus Christ to the end that the Kingdom of God may be realized on this earth in so far as that can be done through devoted human efforts.

He will be a keen and tireless student of the whole range of life in his day, seeking to understand the problems in terms of which the church must live and seek to be effective.

He will not rest, nor will he permit his people to rest, until men live together as members of "God's family."

* * *

The saner philosophy which is developing on every hand makes it appear that the days ahead may be characterized by more balanced living and by a greater preparation for the right use of leisure time. If this is true it will find the Christian college in a happy position since the Christian college has always been essentially a liberal arts college and is therefore peculiarly qualified to develop in its students a wide range of wholesome interests and appreciations.

Keeping One's Self Intellectually Fit

By BISHOP PAUL B. KERN

Nashville Area, The Methodist Church

THE measure of a man in the ministry is not the degree which he holds but the quality of his mind. Learning is like the ancient manna—it has to be used every day or it spoils and becomes useless. The tragedy of so many men in the ministry is that they do not pursue their intellectual adventures after they leave school with the same degree of discipline and concentration which characterized them as students. A man must grow intellectually, as well as spiritually, if he is going to keep alive and in touch with his world.

Tremendous Demand

AFTER all, the purpose of a formal education is not to store a man's mind with usable facts; it is to train his mental faculties so that he will know how to appropriate and assimilate the ideas that are the current coin of his mental life. It is really startling to contemplate the chasm that exists between our scant intellectual powers and the tremendous demand that is made upon us by the minds which we confront constantly in the ministry. Who is sufficient for these things? If we allow our student habits to fall into disuse, or try to live on our supposed accumulated knowledge, we soon discover that there is no stimulus in our preaching and that we are following a beaten path which fails to interest an alert listener. Preaching is just about the hardest thing that any man is ever called on to do, and to be furnished for it intellectually and spiritually is one of the most exacting demands that is ever made upon us.

Fortunately there are plenty of



Bishop Paul B. Kern

stimuli to keep a fellow growing. The college or seminary is really only a porch into the larger house of learning, and the church has provided a number of ways by which a preacher may keep his mental axe sharpened and his mind informed and spacious.

Do I need to list them? There are graduate courses through the Commission on Ministerial Training; there are Pastors' Schools with intellectual stimulus by outstanding leaders; there are Ministers' Weeks at our various seminaries; there are book clubs in some conferences where men exchange source material; and above all else, there is the quiet study hour which a man may have in his own home when he communes with the great minds of the present and the past.

Excuses Not in Order

THE plain fact is that there is no excuse for a preacher not keeping himself alert with an expanding mind and a widening range of interests. The people in front of us are no longer unlearned and ignorant. They do not look up into our faces as they may once have done, believing that we know more than anybody in the community. If we direct their lives we must guide our minds, and if we guide our minds we must know what it is all about.

This is a complex world; it is not easy to understand. Human nature is baffled and caught in the undertow of pulls and conflicts that do not respond to pious remedies spoken by uninformed preachers. If we are to help men today and build new communities in the Kingdom of God we must stand in our pulpits unashamed because we have done good, hard, disciplined thinking. The world expects it of us and has a right to expect it of us. God demands it of us because of the tremendous issues that are at stake.

* * *

Student Drive Aids Hungry in Europe

IT has taken accordion-playing, Swiss-born student Toni Gauer to show Ohio Wesleyan University students how their pennies can furnish 50,000 meals for the hungry of Europe. Toni, who has sampled the speech and customs of our country for only 20 months, but says he "immigrated to a paradise," figured out that one cent a day from each man and woman on the campus for three months could be turned into 50,000 meals, and out of his efforts has grown the "Meals for Millions" drive at Ohio Wesleyan.

Despite the fact that Toni gives accordion performances of his native folk music almost every evening to earn money to live, and to go to



"Toni," Swiss student at Ohio Wesleyan University, eager to convince his classmates of the importance of the Meals for Millions Drive, prepares a pan of Multi-Purpose Food for dietetics majors Dorothy Herron and Mary Agle.

(Multi-Purpose Food, with a nutritional value equal to a meal of meat, peas, potatoes and milk, purchased for 3 cents a portion, was developed by Henry Borsok, California Institute of Technology, nutritionist, and will soon be available for home consumption.)

school at the University, the full jars of pennies labeled "Ohio Wesleyan Helps" throughout the campus are proof that Toni still found time to get his ideas across and carry them out.

"We are the first university to start such a drive, and we can show the others how," he added.

The students' contributions are sent to the national office of Meals for Millions in New York City where they purchase a specially prepared packaged meal to be sent to Europe.

* * *

As sure as shadow follows substance, if any denomination lets its colleges go down, its churches will in time die out for lack of preachers.—B. F. Riley.

Some Post Seminary Ventures in Cooperation

By J. E. SHEWBERT

Pastor, First Methodist Church, Colorado City, Texas



Rev. J. E. Shewbert

THE ministerial student, coming out of seminary, where he has had access to the school's large library and has had the splendid association of his professors and fellow students, soon finds he greatly misses these advantages. He discovers, if he does not already know, that these factors had occupied a large and important place in his life during his years of training. He knows vaguely that he needs to continue his studies, but as he goes to his first appointment, he wonders what will take the place of the library and the discussion groups to which he has owed so much during the three years just ending.

Case Study

WHEN I finished my seminary work in 1934, I joined the

Northwest Texas Conference—my home Conference. I found in it a group of young ministers who, the year before, had formed a book club. Those of us who joined the Conference that year were allowed to become members of this club, and it filled a large place in my life and was also responsible for some valuable by-products.

The popularity of book clubs within that Conference increased so that, within a year or two, we had a meeting of all interested members and formed several book clubs made up of twelve men each. By-laws were adopted, under which each man was to purchase two books each year, and to pass them on to other members. Each club had a secretary, who prepared the schedule and mailed reminder cards to members of his club.

This plan made it possible for each member to read twenty-four books during the year, for the price of only two books. At the close of the Conference year, each man's books returned to him, and necessary reorganizations in the clubs were made for the ensuing year. At the present time, I believe there are five such clubs operating in the Northwest Texas Conference. The Methodist Publishing House has cooperated with our secretaries in securing the books we selected and, according to plan, the cost of the twenty-four books is always shared equally by the members of the club.

A Conference Seminar

AFTER two or three years experience with the book club, a group of us decided to have an annual gathering of younger ministers

for a few days of study and fellowship. Out of this came The Northwest Texas Conference Seminar. The Seminar group usually met some time in January, with one of the members serving as host. The host pastor would arrange for visiting members of the Seminar to occupy rooms in local homes and would arrange for all meals to be served at the church.

The Seminar would always open on a Monday evening and close on Wednesday evening. The sessions were held morning, afternoon and evening, each session lasting from two to three hours, broken by an intermission period. The whole meeting was so arranged as to provide for study, worship and recreation. Usually, about twenty-five younger ministers were in attendance at each Seminar. The cost of meals and of the honoraria for our leaders was always shared equally by those in attendance.

The program committee, planning the Seminar, always met well in advance and decided upon topics to be discussed, and upon leadership personnel. Sometimes at a meeting of the Seminar the group itself would decide upon the general theme to be discussed the following year and would also suggest some possible leaders.

Some of our leaders were Bishop Ivan Lee Holt, Rev. Don Schooler, Dr. J. O. Haymes, Dr. W. M. Pearce, Dr. Marshall Steele and Professor Charles T. Holman. All of our leaders entered into the Seminar in a wholehearted manner and each made a distinct contribution. Some of the topics discussed were The Teachings of Jesus, as revealed in the New Testament Records; Conversion; The Church and Society; The Church and War; The Oxford Group Movement; The Minister and Personal Counseling; and Church Administration.

An Appraisal

THESE Seminar meetings always meant a great deal to me and I feel sure that each of the men who participated would offer the same testimony. I would summarize some of their values as follows:

1. The Seminar was a great help in deepening our own religious lives. Within this group, we knew that we could talk frankly and not be misunderstood. Here was a source of help for our individual, religious and pastoral problems.
2. The studies conducted in the Seminar proved to be a stimulus to us intellectually and of practical help in pastoral work.
3. The Seminar helped us to keep up our studies and reading in a way that we might not have found possible otherwise. The reading and study thus induced proved to be an asset to each member.
4. The fellowship derived from these meetings was by no means the least of the values which accrued from them. Some deep friendships have come from these gatherings.
5. These Seminar meetings proved to be spiritual retreats that sent us back home, determined to be better ministers of our Lord Jesus Christ and more than ever before to give full proof of our ministry.

It is easy to become so engrossed in pastoral and other duties that some of life's greatest values are allowed to go by the board. Our Seminar group has not met for the past three years, but we are seriously thinking of reviving it and of helping men who have recently come into the Conference to start a similar group of their own. It is of especial value to young ministers and those of us who have profited so

greatly from our Seminar would commend the Seminar idea most heartily to our younger brethren. Such study and fellowship will invariably make each a better pastor for the years ahead as well as for the immediate present.

Cooperation Meets Needs

OME interesting by-products came from these Seminar meetings and they, in themselves, have been an immense help to those of us who participated in them. For example, fifteen of the men in the Seminar banded themselves together and set up a cooperative loan fund, which, in the nature of a credit union, has been an aid through the years to men who were serving for small salaries and were just getting started in their pastoral careers.

Each man has deposited \$12.50 per year in the Credit Union and as the years have gone by the amount one can borrow has increased. These loans have served some real purposes, helping as they have with unexpected moves, with the meeting of expenses of illness, and with the defraying of costs incident to the

traveling of large circuits. The rate of interest charged has been very low.

In addition to this, another group of Seminar members organized a cooperative car insurance plan, which has also been very satisfactory. These ventures in cooperation have provided needed help, when the only way such help could be had was by the joining together of men in similar circumstances and the helping of each other with their pooled resources. In our case, both the Seminar and these cooperative ventures have been of great help to many of us who participated.

* * *

If Methodism were today to abandon its colleges, and leave this work to the state, within ten years, the Church would be wholly without a ministerial force, and would be smitten with paralysis in all of its great religious enterprises.—*Bishop Bashford.*

* * *

The denomination which neglects to provide for an educated ministry dooms itself to insignificance.—*Barnabas Sears.*



Twenty-seven representatives of twelve nations, studying under Crusade for Christ scholarships in Scarritt College, Nashville, Tennessee.

A Plea for the Visiting Speaker

By B. M. M.

WHAT person, who serves with any frequency as a visiting speaker before church groups, has not experienced more than once inconvenience and neglect at the hands of thoughtless hosts? It is not that local committees or individuals, responsible for the speaker's comfort, are intentionally discourteous. Far from it. They simply have not, in their imaginations, put themselves in the places of their guests.

Most such speakers can tell of some unusual introductions. There was that speaker, for example, who was presented to an eleven o'clock congregation in some such words as these, "I've never heard our speaker of the morning, but if he has anything to say, we want to hear it; and if he hasn't, we want to get it over with." Strange introductions, however, are amusing rather than disturbing. It is when a tired visitor, working under a heavy schedule, finds no arrangements looking to his convenience and comfort that he wishes some people were more considerate.

Official visitors to local churches include Bishops, District Superintendents, and workers in various specialized areas of the Church's program as, for example, the Presidents and other representatives of Methodist colleges and universities. It is with these itinerant educators in mind that these words are penned.

The Army and N.A.M.

NOT long ago, I chanced to be a behind-the-scenes helper in a national meeting, in which one of the program head-liners was a four-star general. Evidently, the War Department was familiar with the thoughtless treatment so often meted out to visiting speakers, even the most distinguished of them, for on the day before the General was to

speak, a Colonel from his staff appeared in our office and began a searching inquiry into our plans for taking adequate care of the General during his visit to our conference. Had we made hotel reservations for him? At specifically what time was he to appear on the program? What were the provisions for news coverage? Who was to introduce him? Was more personal data concerning the General needed in this connection? Would one of our top officials in the conference invite the General to dinner and personally see him to the train as he departed?

In that same conference, another of the leading speakers was a nationally known industrialist and before he came to town, his way was well paved by the efforts of a district representative of the N.A.M. It was apparent that this organization, too, had some firsthand knowledge of the human tendency to disregard the interests of guest speakers.

Church colleges, of course, do not have the resources to send forerunners ahead of their representatives. This, however, does not obviate the need for thoughtful treatment of visiting speakers; it merely points up the responsibilities of local persons who invite such speakers or sponsor their appearance.

In December, 1946, *Public Relations News*, a publication for business executives, carried a practical and stimulating article which, with permission of the editors, is quoted here in its entirety:

Their Care and Feeding

THE care and feeding of speakers is a subject to which many executives appear to have given practically no attention. Yet the neglect of it has built a store of lasting and potent ill will for hundreds of

corporations, trade groups and organizations. The paid speaker is usually treated with reasonable courtesy and consideration, particularly if his fee is large. But the great majority of speakers appearing before conventions and other trade and professional gatherings are friends or those assumed to have a personal and perhaps a selfish interest in the talk to be given. Why are they usually treated as country cousins looking for a free meal?

The average program chairman seems to think his job satisfactorily completed when he assured the program nominee that his "necessary" expenses will be paid. Occasionally he furnishes transportation information gratis but seldom does he attend to reservations. Almost never does he discover the speaker's travel preferences . . . purchase tickets for the round trip . . . and deliver them.

*When the day of the speech arrives, the chairman will probably look for the speaker in the building where the meeting is to be held. Rarely does anyone meet the visitor . . . see him to his room (if anyone thought to provide one) . . . arrange for introductions and entertainment. And even if the audience cheers the speech to the rafters, the convention seldom passes a resolution of appreciation. Officials write letters to say *thanks only about half the time*. Mishandling of a speaker is difficult to understand when *almost always he is a vocal figure whose public contacts and influence have far-reaching public relations impact*.*

One of the biggest trade associations used to hold conventions that attracted national attention and were addressed by top leaders in business, government and science. The wrong kind of a secretary and headquarters staff have done such a job of offending speakers over the years that its

conventions seldom make the pony wires and second-rate commentators and editors spurn invitations.

No planned sabotage can do more to infuriate the principal speaker than to have a lot of announcements, committee reports and trivial speeches of "a few words" drag the hours out and bore the audience before the principal address begins. Nothing is worse, unless it is to discover that time is running out because the event was badly planned and then introduce the speaker while the waiters are still wrestling with the dishes or when the audience is beginning to think about catching the train home.

Trade association secretaries particularly pay too little attention to the advice of the P.R. directors of their member companies in these matters. Safest bet if you're not experienced in the art of handling visiting dignitaries is to call in one of the many P.R. consultants who are specialists in the handling of conventions and meetings and can make speakers and the press glad instead of sorry they came.

* * *

In the Negro colleges related to The Methodist Church there were during the 1946-47 session 5,591 regular college students; 3,720 students in extension and summer schools; 555 students in professional schools, and 986 students in high schools, thus making a total of 10,852 students in Methodist institutions for Negroes.

* * *

Humanity's need for the Gospel of Christ, the crisis confronted by Christianity, and the absolute necessity for able and spiritual leadership in the ministry, make it abundantly clear that theological education must be adequately supported if the Church is to perform her mission.—*J. McDowell Richards.*

National Association Elects New Officers

By FLETCHER McKINNEY

AT its ninth annual meeting January 14-15 in Cincinnati, Ohio, the Association of Schools and Colleges of The Methodist Church elected the following officers to serve during 1948: President, Fred G. Holloway, Dean, Drew Theological Seminary, Madison, New Jersey; Vice-President, Goodrich C. White, President, Emory University, Emory University, Georgia; Secretary, Boyd M. McKeown, Board of Education of The Methodist Church, Nashville, Tennessee; Treasurer, Hurst R. Anderson, President, Centenary Junior College, Hackettstown, New Jersey.

The Association also supported, President Louis C. Wright of Baldwin Wallace College (Berea, Ohio), who has stated that required attendance at chapel and a required course in the philosophy of religion will remain a part of the program of the college.

At last report, 60 Catholic students at Baldwin Wallace had withdrawn.

The text of the resolution which was adopted unanimously by the Association was as follows: "The Association of Schools and Colleges of The Methodist Church records its belief in that system of American education which provides for public, private and church-related colleges and universities. We affirm the right of each institution to set up its own educational program in conformity with its own philosophy and objectives.

"While we do not believe in compelling a student to attend a college contrary to his choice, we do believe every student is bound to accept the regulations of the college of his choice. It is assumed that

each candidate for admission to a college has read the catalogue of the institution and that he will thereby learn the regulations and requirements of the college which he is bound to respect.

"We therefore support the administration of Baldwin Wallace College in taking the stand that requirements in religion and chapel attendance do not allow for exceptions and that freedom of individual conscience does not lie at the point as to whether or not a student can pursue a given required course in religion but at the point as to whether or not he can in the first place attend a college where such a requirement is to be met."

Action was also taken by the Association favoring the passage of emergency legislation by Congress to allow the admission of 400,000 displaced persons from Europe.



Dr. Fred G. Holloway, Dean, Drew University School of Theology and newly-elected President, National Association of Schools and Colleges of The Methodist Church.

Nebraska Wesleyan Observes Sixtieth Anniversary

Sixty years of continuous educational service in Nebraska were commemorated at Nebraska Wesleyan University in December. Highlighting the program was the dedication of a new speech building and auditorium, designed to seat 600 and to house the entire speech and drama department of the University.

Dr. W. Norwood Brigance, forensic authority from Wabash (Ind.) College, opened the day-long observance with an address in which he outlined three basic contributions to education.

1. Lifting primitive man out of the shadows of barbarianism into the light of civilization.

2. Freeing the human mind from bondage, explaining that only after a few men were able to free themselves from the dead hand of the past was our early civilization possible.

3. Laying the foundation for a modern industrial world. "Inventions come from many directions," he asserted. "The development and application have been done by business men, but the foundations of discoveries were made by educators."

Dr. Brigance again spoke at a banquet session in the evening, this time declaring that "The hope of a monarchy or dictatorship may lie in the benevolence of its leader, but the hope of a democracy is in the growing understanding and perspective of its people, nurtured by a constant stream of public speaking."

Chancellor Knight dedicated the new speech building and acknowledged receipt of a gift of \$25,000 from Mr. E. E. Hester of Benkelman, Nebr., one of Nebraska Wesleyan's strong supporters. Mr. Hester's name will be memorialized in the building.

Paine Pictures Exhibited in Library of Congress

Pictures of two of the buildings at Paine College (Augusta, Ga.) named in honor of distinguished Georgians are to be included in the Georgia Exhibit in the Library of Congress in Washington. These buildings are as follows:

Haygood Hall, the main building on the campus, was named in honor of Bishop Atticus G. Haygood, possibly the first southerner to write a book (*Our Brother in Black*) dealing with race relations.

The Warren A. Candler Memorial Library was recently completed and dedicated. This building is a memorial to the late Bishop Warren A. Candler of Atlanta. So far as is known, this is the first building to serve as a memorial to a southern white man to which Negroes have made large contributions.

* * *

"Accepting for the moment the need of this broad, fundamental approach to education, what would it mean in the life of the student? It would suggest that in his junior or senior year he would be introduced to courses in philosophy which would definitely deal with the science of first principles. He would undertake to discover the unities in life rather than the diversities, the relationships of categories of knowledge rather than their disparities, and would approach life from the higher standpoint of a synthetic understanding that would lead to purposeful living. Such courses would need to be taught by men of rich experience and catholic minds. Men who understand youth and its world today, but who also know those abiding verities that underlie all life in all ages, and which have always been the essential mark of the truly educated man."—*Bishop Paul B. Kern, Atlanta Addresses.*

The Minister and His Reading

Books of Faith and Power, McNeill, John T. Harper & Brothers, New York, 1947.

JOHN T. MCNEILL, Professor of Church History of Union Theological Seminary, had the difficult but fascinating task of choosing and discussing four outstanding Protestant books as an interpretation of the Protestant spirit to the students of the Jewish Theological Seminary of America. To this he has added two additional Protestant writers in his *Books of Faith and Power*.

The discussion of these men and their writings leads one to realize their importance for answering some of the problems of today, and one leaves these pages with a desire to return to the original writings and find more of their wisdom.

Starting with Martin Luther, the study describes his rebuttal of Catholic authoritarianism in *On Christian Liberty*. Then John Calvin is seen hammering out his great theology on the anvil of his personal experiences of God. Richard Hooker sets out a church polity which has implications for the ecumenical movement of today, and John Bunyan portrays deep spirituality in his vivid *Pilgrim's Progress*. William Law sets down a pattern of personal devotions and piety, while John Wesley is seen clearly from the pages of his *Journal*.

McNeill has chosen well these leaders and has graphically written of these men and ably interpreted their writings. This book inspires one to further study of our Protestant heritage.

MCFERRIN STOWE.

* * *

As long as the ministerial calling means mediation and as long as man needs divine help, the calling must endure.—*Phillips Brooks*.

Paul, Goodspeed, Edgar J. The John C. Winston Company. \$2.50.

THROUGH twenty-one chapters Doctor Goodspeed traces the career of the Apostle to the Gentiles. There is always a sense of satisfaction in reading an author who is prepared to speak with authority, an authority that springs out of accurate scholarship. A master work of Doctor Goodspeed is the volume, "How to Read the Bible." This latest volume on Paul will appeal to Biblical students.

The portrayal of Paul presents him as a man of extraordinary intellectual gifts. In the realm of the spiritual he stands out with pre-eminence. From a human viewpoint he saves Christianity from becoming cramped in the narrow confines of the reactionary ideas of Judaism. His conflict with the Judaizers was as intense as that with the Orthodox Jews.

He was daring enough to take a decisive stand against Peter, the first Pope, according to the Roman Catholic Church. The author sets forth with distinctness the three missionary journeys. The circumstances which led to his Epistles to the various churches are clearly stated. The volume serves not only as a biography, but possesses also something of the value of a commentary.

WILLIAM P. KING.

* * *

The College Seeks Religion, Cuninggim, Merrimon. Yale University Press, 1948.

THE College Seeks Religion by Merrimon Cuninggim is the result of the author's work both as a student of the problem in the Graduate School at Yale University and as Professor of Religion and Director of Religious Activities at

Emory and Henry College and Denison University.

The study carefully analyzes the relation of religion to higher education since 1900. The author believes that higher education, after a period of much wandering, has reached the place where it is seriously trying to integrate religion with its work. The problems that it has had to overcome together with the various veins of thought with which it has had to meet are poignantly presented.

The book will bring new confidence to the friends of Christian education. That religion on the campus has persisted in spite of the many obstacles it had faced is good news. It has emerged from the dark days of the twenties with new vigor. To the one who doubts this statement the author refers the renewed concern on the part of all institutions for causes dealing with values and their persistent chapel programs.

As a handbook to the administrators of educational institutions and directors of campus religious activities this book is a necessity. It will prove invaluable not only for the author's own work but also for its bibliography.

J. O. G.

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Physicians of the Soul, Kemp, Charles F. The Macmillan Company, 1947. \$2.75.

THE purpose of the author is stated in the introduction: "This book is written in the firm conviction that there is no greater need in the Christian ministry than the ability to understand and deal effectively with the needs and problems of individuals."

The lack of space prevents me from rightly representing the value of this volume. It is of gripping interest—I read at one sitting this book of more than 300 pages.

The opening portion places emphasis on the active ministry of Jesus, his religious teaching and his psychological approach to the needs of individuals. Throughout the volume the ideas of the leading psychiatrists are set forth, with the insistence that preachers need not only religion but some knowledge of psychology.

Of special interest to preachers are the sketches of some great preachers, their pulpit and pastoral ministry. It is rather surprising to note the amount of pastoral visiting and ministry to the individual done by these leading ministers.

WILLIAM P. KING.

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On the Meaning of Christ, Knox, John. Charles Scribner's Sons, 1947. \$2.50.

IN this discussion Dr. Knox does not attempt to prove that God reveals himself. He simply assumes that the revelation of God in Jesus Christ is the central fact in our religion. This revelation is an event. The event has three elements—Jesus himself, the response to Jesus, and the community which came into being with him and still grows around his presence. When we think of the complete "revelatory event" of which Jesus is the center and which continues to make God known to those who enter into the holy community we are helped to reach a full and sufficient Christian faith without stumbling over the clashing conclusions coming out of too close analysis of such metaphysical conclusions as those concerning the person of Christ and the miracles.

The reader easily feels the power of thought and warm experience which these pages give. He cannot but be impressed with the extraordinary thesis so ably expounded.

C. A. BOWEN.

Maybe You're Not Crazy, An Introduction to Psychiatry, by Raimunda de Ovies. Tupper and Love, Inc., New York and Atlanta. 236 pp. \$3.00.

THE Dean Emeritus of the Cathedral of St. Philip in Atlanta has made a worthy contribution to the literature of psychiatry, especially for the general reader. He disavows expertise in the field, but demonstrates a degree of understanding and competence that is impressive. His use of the findings and theories of such authorities as Freud and Adler is objective. Many personal experiences form the basis of the twenty chapters.

Dean de Ovies treats simply but with remarkable thoroughness many of the subjects that concern the professional psychiatrist and the minister or physician who is prepared to utilize the science in human relations. Among these subjects are: Dreams, "Neuroses," Medicine and Magic, Attitudes, Ritual and Religion, Psychotherapy, "Perversions."

There is no conflict, the author holds, between religion and psychiatry, just as there is no conflict between religion and surgery. "However we minister to a patient, and for whatever is wrong with him, we are treating a *person*. . . . Pastor, physician and psychiatrist should be more conscious of their partnership in a common cause."

Respect for personality is the first law of right human relations, and the patching up of broken personalities is an art and a science. A reading of this volume makes one want to know more. Perhaps nothing better can be said for any book.

J. EMERSON FORD.

* * *

No work can confer a greater benefit on mankind than the training of ministers whom God has chosen.
—Charles H. Spurgeon.

Schools of Theology Recently Surveyed

A comprehensive survey of the Schools of Theology of The Methodist Church has just been completed and the report, comprising a 448-page volume, has been released to administrators and faculty members in the Theological Seminaries and to other especially interested persons. The survey marks the culmination of a project which began in 1945, when the Association of Methodist Theological Schools asked for such a study. Even earlier than that, the need had been felt by some church leaders for a thorough overview of theological education in the united church.

The survey staff, headed by Dr. John L. Seaton, a veteran in this line of work, included Professor W. W. Sweets, Professor Clarence T. Craig and Dean John K. Benton.

The survey volume deals with such general questions as the number of Methodist Theological Schools, their geographic distribution, and provisions for their financial report. It also contains a detailed report covering the work and status of each of the ten institutions included in the survey.

* * *

To my thinking, the Christian Church stands at the center not only of philanthropy, but at the center of education, at the center of science, at the center of philosophy, at the center of politics; in short, at the center of sentiment and thinking life. And the business of the Christian Church, of the Christian minister, is to show the spiritual relations of men to the great world processes, whether they be physical or spiritual. It is nothing less than to show the plan of life and men's relation to the plan of life.—Woodrow Wilson.

THE DEPARTMENT OF
*The Methodist Student
Movement*

HIEL D. BOLLINGER
HARVEY C. BROWN HAROLD A. EHRENSPERGER

Student Cooperative Ren- ders Real Service

The Methodist Student Foundation at the University of Southern California which has its headquarters in the University Methodist Church across from the campus has in its basement a thriving student cooperative. It is not a recent innovation, for it began over ten years ago when Dr. Wendell Miller, the pastor, and his wife began by having students over to their home to eat their lunches. Soon the luncheon group began to operate pot-luck style and hot food was served. Then it became a cooperative, affiliated with the national cooperative movement and it moved into the church basement. Now it is a genuine cooperative non-profit organization of students who are fighting inflation. They pool their money and labor to obtain quality meals at a nominal cost.

In a recent issue of the *Daily Trojan*, the campus daily of the University of Southern California, Ray Noll, a reporter, visited the cooperative and wrote concerning it, "A hot lunch consisting of fresh meat, a vegetable, tossed salad, bread and butter, a glass of milk, and dessert—all for 28 cents." He added, "This reporter visited the co-op in the middle of lunch, in time to regret having just paid 57 cents for a sandwich and malt at a nearby establishment. Tasty-looking food steamed on three crowded tables where 40 co-op members avidly did justice to any edibles within reach.



The University Methodist Church, adjoining the University of Southern California Campus, provides kitchen facilities for a student cooperative.

"Between mouthfuls, Michael McGowan, student co-op president, revealed some of the details of the organization. He related how each member contributes one hour of work weekly in the kitchen or dining room. This work, he said, counts as a 75-cent deduction on meals during the week.

McGowan Calculates

"McGowan then went through involved calculations to show how each meal never costs a member more than 28 cents, sometimes even less. Any monetary surplus accruing during the fiscal period of the co-op, he munched, is distributed

among the members. He declared that fairly generous dividends have been issued in the past.

"In a room adjoining the dining space is a kitchen with ample cooking facilities. Everywhere are signs of a vigorous policy of cleanliness. The floors look tortured with scrubbing.

"Strains of fairly accurate barbershop harmony reached our ears. The members, each required to wash and wipe his own dishes, were vocalizing over the dishpans. McGowan described the singing as part of the day's co-op procedure.

Co-ops Crowded

"'At present the co-op is filled to capacity,' McGowan admitted when asked about new members. 'Those who are interested in the cooperative movement, however, should contact some of the other groups on campus. In this way the cooperatives can expand their facilities so more students will be able to obtain good-quality meals at cost.'

* * *

McKendree Extends Education to Community

This semester McKendree College (Lebanon, Ill.) through the Department of Religion and Philosophy, is offering a two-hour course in New Testament—Religion 8. The class will meet from seven to nine o'clock each Tuesday night, beginning January 27. Dr. Meredith Eller will be the instructor.

This class is not open to regularly enrolled students, but is being conducted primarily for off the campus "In-Service" adults desiring college credit and who meet admission requirements. Students wishing to pursue the course for personal benefit rather than credit may enroll also, the only requirement being the ability to carry college work with benefit to themselves and without hindrance to the class.

Three Methodist Colleges Awarded "A" Rating by Southern Association

Three Methodist-related colleges for Negroes have been awarded a Class "A" rating by the Southern Association of Colleges and Secondary Schools. The rating of "A" is the highest given by the Association. These colleges are Bethune-Cookman College (Dayton Beach, Fla.), Claflin College (Orangeburg, S. C.), and Morristown Normal and Industrial College (Morristown, Tenn.).

Bethune-Cookman held an "A" rating as a junior college from the Association and was awarded the same rating as a senior college—four years of college work having been offered there since 1943.

Claflin College, also a four-year college, has not previously appeared on an approved list of the Association but, in recognition of the progress which has taken place during the last few years, it received an unconditional "A" rating rather than the conditional rating of "B" which is usually awarded in such cases.

Morristown Normal and Industrial College has received a Class "A" rating as a junior college, thus bringing realization of the ambition of President M. W. Boyd, who often stated in the past that he would never rest content until credit earned at Morristown Normal and Industrial College was as academically acceptable as credit earned in any other college.

* * *

Good public relations are built by simply telling the truth all the time to all the people, in all intelligent and honorable ways. Of course there must be something worth while to tell the truth about, something the people need, something they will want when they know about it.

FLETCHER M. MCKINNEY

Puget Sound Students Adopt French Orphanage

Students at the College of Puget Sound (Tacoma, Wash.) have decided through ballot to adopt the orphanage "De Bon Secours" on the outskirts of Paris until spring crops come in and aid is received from the Marshall Plan. The orphanage houses 35 boys between the ages of four and fourteen. The parents of all these boys were either killed during the war or deported to German concentration camps. Several French welfare organizations aid the orphanage as they are able, but their resources are limited in France's present situation.

The International Relations Club at the college recently appointed a committee to attempt to locate a small orphanage that was badly in need of help and then put the idea to the student body to see if they would be interested in such a program.

The orphanage selected has room to handle more children but during the past winter dwindling support and increasing food costs forced it to go into debt. The assistance from the College of Puget Sound students is badly needed and through letters and pictures the students will be able to see the results of their contributions.

The sponsoring club plans to send help to the orphanage through the medium of CARE food and clothing packages. The packages will be sent in monthly installments through the months of March, April, and May.

* * *

The Gospel is a noble calling but a wretched trade.—*Matthew Henry*.

Nebraska Wesleyan Students Over-Subscribe WSSF Goal

Nearly \$1,100 have been donated by Nebraska Wesleyan University (Lincoln, Nebr.) students and faculty members toward the current World Student Service Fund, according to Drive Chairman Mary Lea Boner of Lincoln. Contributors over-subscribed the \$1,000 goal during a three-weeks drive in November. In a second drive, also sponsored jointly by the Y.M.C.A.-Y.W.C.A., 700 pounds of clothing were gathered and dispatched to needy persons in Europe.

USC Received \$42,200 Grant

Continuation of the battle against polio by University of Southern California (Los Angeles, Calif.) scientists was assured by the announcement of a grant of \$42,200 by the National Foundation for Infantile Paralysis.

Derived from the March of Dimes campaign, the fund will be allocated to two Southern California research projects under the direction of Dr. John F. Kessel of the School of Medicine. Of the total, \$28,800 will be used for a study of the question of the existence of different types of the virus of polio capable of producing human diseases. The other research project concerns factors influencing the growth of viruses in tissue culture, to which \$13,400 has been allocated, according to Basil O'Connor, president of the national foundation.

The University of Southern California has been conducting research on polio for the past ten years, including phases of development of an immunizing agent resistant to paralysis. Augmenting the research has been an ultracentrifuge in the laboratories of the County Hospital to purify viruses for producing more suitable vaccines.

Bethune-Cookman Approved Quota for Non-Immigrant Students

President Richard V. Moore has announced the approval of Bethune-Cookman College (Daytona Beach, Fla.) by the Attorney General of the United States for non-quota immigrant students in accordance with the Immigration Act of 1924.

Bethune-Cookman College is located in the jurisdiction of the District Director, Immigration and Naturalization Service, Atlanta, Georgia. Registrar William DuBose states that there are 13 foreign students enrolled at present, 12 from Africa and one from British Honduras.

Simpson Music Division Accredited

The division of music of Simpson College (Indianola, Iowa) was granted full membership in the National Association of Schools of Music at its annual convention in Boston recently.

This means that the Simpson division of music is now fully recognized by all graduate schools in the country and credits from this institution are recognized without question as being of the highest standard.

About 140 schools are in the association and constitute the concentrated academic and professional quality of American music. Only

six Iowa schools are members: Cornell College, Drake University, Iowa State Teachers College, Morningside College, State University of Iowa and Simpson.

Southwest Texas Older Boys' Conference

Each year, there meets in connection with the sessions of the Southwest Texas Annual Conference an Older Boys' Conference, which has come to be one of the highlights of the Church's program in that area. It was first held in 1944, with an attendance of 138 boys between the ages of 15 and 18.

A special committee to plan and supervise this Conference is appointed each year by the Conference Board of Education. This committee selects the topics for discussion and secures the services of several outstanding speakers. Always there is a balance between Lay and Ministerial emphases, with one or more prominent laymen speaking on duties and opportunities of the laity and with one of the strongest ministers available presenting the work and claims of the ministry.

At eleven-thirty each morning, the boys come into the Annual Conference session and occupy a section of pews reserved for them. They have been briefed ahead of time by one of the ministers as to the probable business of the hour; hence, they are able to profit greatly from this experience.

Each pastoral charge is entitled to one delegate to the Older Boys' Conference and at the fourth Quarterly Conference each year the District Superintendent calls for the election of an outstanding youth to represent the charge and to accompany the pastor and the lay delegate as they go to attend the sessions of the Annual Conference.

POST SCRIPTS

ON COLLEGE NEWS AND VIEWS

FLETCHER M. MCKINNEY

A breakdown of the enrollment figures at The College of Puget Sound (Tacoma, Wash.) for the first semester of 1947-48 revealed a religious preference registered by 70 per cent of the student body, when only 27 per cent of the people in the state have a religious preference.

* * *

Featured in the observance of the 160th Anniversary of Methodist Higher Education at Hendrix College (Conway, Ark.) was the presentation of an original play by George Trobough, senior ministerial student in the college. The play centers around the return of Bishops Coke and Asbury to a modern Methodist campus and their observations of the changes that have taken place since 1787.

* * *

The Reverend Herbert E. Stotts, pastor of First Methodist Church, San Leandro, California, has been elected assistant professor of Town and Country Work at The Iliff School of Theology (Denver, Colo.), according to an announcement by Dr. Edward R. Bartlet, president of the school.

* * *

Anthropology students at Lawrence College (Appleton, Wis.) recently uncovered a pre-1400 skeleton of an Indian woman in a group of Indian mounds about 20 miles from the Appleton, Wisconsin, campus. The mounds, which are unique in Wisconsin, are made in shapes of birds and animals and measure from 150 to 300 feet in length.

* * *

President M. LaFayette Harris of Philander Smith College (Little

Rock, Ark.) announced that effective September 1, 1947, Philander Smith College now has in effect its retirement plan for all faculty and staff members. Each member contributes 6 per cent of his salary and the college matches it with an equal amount. The plan operates through the Teachers Insurance and Annuity Association of America.

* * *

On December 17, 1947, the University of Chattanooga commemorated the 160th Anniversary of Methodist Higher Education in America with a special radio program. The program featured a series of highlights in the history of the University of Chattanooga, with sound effects, similar to The March of Time. Special emphasis was given the University's Methodist heritage and present association with The Methodist Church.

* * *

The Reverend Robert N. DuBose, former director of religious activities at Duke University (Durham, N. C.), has been appointed full-time executive secretary of the Commission on Christian Higher Education. His appointment was effective January 1, 1948. Dr. DuBose received his A.B. degree from Wofford College, his B.D. degree from Duke University and has done further postgraduate work at Union Theological Seminary. During World War II he was a Chaplain in the United States Army.

* * *

To secure able men for the Christian ministry is an object of transcendent, urgent, and world-wide concern.—John R. Mott.

What Do You Know?

About Methodist Ministers?

1. When did most young ministers first feel the urge to enter the Christian Ministry?
(a) 6 to 10 years? _____ (c) 17 to 21 years? _____
(b) 11 to 16 years? _____
2. At what age did most young men make the final decision to enter the ministry?
(a) 11 to 17 years? _____ (c) 20 to 21 years? _____
(b) 18 to 19 years? _____ (d) 22 to 23 years? _____
3. What occupations of fathers contribute the largest number of ministers?
(a) Farmers? _____ (c) Ministers? _____
(b) Proprietors or managers? _____ (d) Craftsmen? _____
(e) Professionals? _____
4. What are the principle motives leading young men to enter the ministry?
(a) Desire to help men find a personal religious experience? _____
(b) Conviction that Christianity holds the only solutions to problems of life? _____
(c) Felt a distinct, divine call? _____
(d) Enjoyed working with people? _____
5. Which other factors most often influence young men to enter ministry?
(a) Religious life of parents? _____
(b) Youth programs of their churches? _____
(c) Attendance at summer youth assemblies? _____
(d) Sermons of pastors? _____
6. What educational training should a ministerial candidate plan?
(a) An A.B. degree, preferably from a Methodist college? _____
(b) Methodist Seminary, B.D.? _____
(c) Graduate work beyond B.D.? _____
7. Are there scholarships and loan funds available for full-time *life service* students?
(a) Yes _____ (b) No _____

ANSWERS TO THE ABOVE

1. (b) 60% between 11 and 16 (a) is taken for granted; (b) is 25% becoming increasingly necessary; (c) 32.4% each
2. In a study involving 500 ministers 7. Yes—White Dean of any Methodist College or Seminary (a) and (b) tied for first place (c) a close second
3. (c) 25% portance (a), (b), (c), (d) They followed this order of importance (a) Edward Stoddard, 810 Broadway, Nashville, Tenn.
4. (b) and (c) 32.4% each 6. (a) is highly desirable (c) is highly desirable
5. Dr. Edward Stoddard, 810 Broadway, Nashville, Tenn.